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The Stellar Ray

THE NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

VOL. XXVIII. NO. 6

JUNE, 1912

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MEN ARE FOUR:

He who knows, and knows he knows,—
He is wise—follow him.

He who knows, and knows not he knows,—
He is asleep—wake him.

He who knows not, and knows not he knows not,—
He is a fool—shun him.

He who knows not, and knows he knows not,—
He is a child—teach him.

—Arabian Proverb.

CONSERVATION

By Sheldon Clark

Two roses hung from the selfsame bush,
Not a sound the silence stirred:—
Here, sheltered in the noon-hour hush,
I will tell you what I heard. .

One rose said to the other white rose,
With the echo of a sigh,
“I wonder where all the perfume goes,
The breeze takes in passing by.”

“I wonder, wonder,” the roses said,
“Does it pass as does the day,
In glory, to the lovely dead?—
Is Paradise far away?”

A wandering gleam of a bright sunbeam
Paused for a tiny space,
To say, “Down deep in the poet’s dream
Your fragrance has found its place,

“In what is wrought by the dreamer’s thought,
To flow from his golden pen,
To do what the poet knoweth not,
In the hearts of other men.”

One rose asked the other white rose,
“Where goeth all things fair?”
The breeze answered: “They return to God,
And he dwelleth EVERYWHERE.”

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VOL. XXVIII.

JUNE, 1912

No. 6

CONTENTS

	PAGE
<i>Impulse and Character</i>	1066
<i>How to Live a Successful Life</i>	1067
<i>The Human Sea—A Comparison</i>	1068
<i>A Practical Science</i>	1068
<i>Changes in Religion are Signs of Progress</i>	1070
<i>Were You Born in the Zodiacal Sign Gemini?</i>	1072
<i>Horoscope of Gen'l Geo. Washington</i>	1074
<i>How Can the Planets Influence Earth and Its Inhabitants?</i>	1075
<i>The Chemistry of Gemini</i>	1076
<i>Are Text Books Reliable?</i>	1077
<i>The Outlook for June</i>	1079
<i>Miscellaneous Contributions</i>	1080
<i>Psychic Research</i>	1085

Articles Not Marked, Editorials.

Editorial Department

Impulse and Character.

Speaking of the impulses of the mind, it may seem trite to state that they form an index to character, and yet it is a profitable subject to call to the attention of students of psychology.

An impulse often crystallizes, into one action, in an instant of time, the keynote of the whole character.

For example, a man of common appearance, undemonstrative in manner, of regular movements and impassive features, perhaps a daily plodder, uninteresting to his fellows because not of a distinctive type, suddenly faces a calamity which imperils the life and property of some of his fellows, and, like a meteor flash, an impulse dominates the quiet mind and plodding figure and he becomes a savior of human life.

The keynote of his character was struck without a moment's warning and the latent heroism which had been developing through all of his existence crystallized into action. That man, we say, was made of "the stuff of which heroes are made."

Where had he accumulated that substance, we ask? In that plodding daily routine? In the environment of commonality termed uninteresting and uninspiring? During his prenatal life in response to a mother's aspiration that strength and love should be his heritage? At his mother's breast through vibrations of loving sacrifice or at her knee from the aroma of tales of heroic deeds?

Somewhere in the mysterious economy of life the man of uninteresting appearance attracted to his being the spark which flashed forth into radiant beauty in time of need.

Note the impulses of the mind as it

contacts varied experiences of social and business life. Are they impulses to aid others or to gather for self or self-aggrandizement? Do they rush forth in condemnation and suspicion, or do they pour the anointing oil of pity and the balm of justice upon the lives of associates?

There are very few intelligent people who would not choose to be dominated, always, by the impulses that construct, heal, shelter, sustain; the impulses that are above jealousy, envy, suspicion, are pure, noble and heroic.

It is entirely possible to cultivate a character that shall harbor only the desirable traits. It is to be regretted that this possibility has so long been deemed a herculean task, involving much suffering of both body and mind in a vague but dreadful sense.

This is misconception not traceable to any truth of nature, but to the crude and brutal ideas of undeveloped minds that have dominated religious thought for centuries.

Religion is a science, not, however, alone of the soul and its future environment, but of bodily health and welfare. Through simple, scientific methods the body and soul may develop in unison, creating naturally, as thinking, eating, walking, an aura that will retain only purity of desire and noble purpose.

The inevitable result of the science, sincerely and rightly applied, is improved health, happier and more successful conditions.

To have experienced, even for a fleeting moment, the greater life; to have briefly cut adrift from our moorings in the world of sensation; to have gazed or attempted to gaze on the ineffable mystery of one's own

nature; to be so near the door of knowledge that life itself is a sufficient preparation for entrance; this belongs to the powerful organisms that are capable of enjoying the highest and most intense pleasure, but these, too, are they whom pain visits and performs its mysterious service. They suffer most as they enjoy the most. Pain and suffering in a measure specify their consciousness, and at last compel their natures to assert their inner vitality and pass over the dividing line into a plane of peace.—*Science and Key of Life.*

How to Live a Successful Life.

Cease all fretting and fear about the future. Compose your mind to a calm desire to live a successful life. Reflect upon what that means. It means Health, Wealth, Wisdom, and Love. Try to realize mentally each of these attributes, and then open your being to their manifestation within you. Breathe deep several times before falling asleep at night, and mentally say, "I open my being to the manifestation of Godlike Health, Wisdom and Abundance." Breathe deep inhalations before partaking of food, for it will build your body to the purpose of your life—success.

When you are confronted with days of indecision as to which course to pursue, relax all care and anxiety about the matter, take some deep breaths and say, "Holy spirit, mysterious, all-pervading and mighty, guide me aright." Then calmly go about your daily duties and you will be guided to make the better choice just as surely as the tides rise and the rain falls or the harvests ripen. This is an occult law taught by ancient adepts and then by Jesus of Nazareth, the great mystic who said, "Do all things to the glory of your Father in heaven." This holy man was not only a religious teacher but a practical scientist. He demonstrated law just as has the physicist, the electrician

or the mechanical engineer.

A law exists—a majestic occult law as mighty as the surging tide of life itself; as powerful as the law of gravitation which holds the creatures of the earth upon its surface, and it is this:

As a man thinketh in his heart so is he.

Dedicate your mind and soul to true success, trusting implicitly that you will achieve your purpose. Inhale deep many times each day of Health, Wisdom and Abundance, and they will manifest themselves in your life as naturally as the rose unfolds to beauty and fragrance, as surely as vapor arises from water when it reaches the boiling point; for we are all creatures of law, the rose, the water, the human being, and through eternal laws are all results achieved.

Dr. Clark's Tribute to Stead.

Under the title, "An Appreciation," Rev. Francis E. Clark, D.D., father of the Christian Endeavor movement, pays the following tribute to William T. Stead, one of the Titanic's dead:

"The one hero of the Titanic whom I knew somewhat intimately was William T. Stead, the eminent English author and journalist, and among them all there was no one who better deserved the laurel crown of the victor. Mr. Stead was one of the bravest men I ever knew.

"He did not wait for the supreme test of the Titanic to prove his courage. It had been tested a hundred times. He had faced the angry mobs and proclaimed to them unpopular and unpalatable truths. He had stood fast for what he believed to be the truth when it involved obloquy and scorn and derision. He had suffered imprisonment, and gloried in it, when striving to awaken Great Britain to the enormity of the 'white slave' traffic.

"He talked as he wrote, and that was always clearly, entertainingly,

convincingly. No one in the literary world whom I knew could write such forcible, trenchant English. He touched no subject which he did not adorn, and there were few subjects he did not touch."—*Boston Transcript*, May 1/4th.

The Human Sea.

A COMPARISON.

On the coasts of Scotland and Norway the sea towers into giant breakers; their powerful vibrations resound far inland, causing the very foundations of the earth to tremble.

In gulfs and on the shores of milder climes the same sea peacefully laps its shores gently singing the hours away.

It is the one composite body obeying the laws under which it moves and has its being. At the sound of the storm trumpet or the roar of the north wind each drop performs its part in the mighty activity.

So is human existence a vast slumbering, heaving, dashing sea, answering the grand call of nature, the law of evolution.

There are movements among all nations and ages of mankind which are the giant human breakers whose vibrations resound far along the shores of eternity.

They cleanse the sands of time of musty accumulations of ignorance; they wash away vulture nests of crime; they overwhelm prowling pirate crafts of evil intent, and purify the mental and moral atmosphere, bringing better conditions, as do quiet seas of prosperity come after the storms of war or the conflicts of reconstruction.

The Aspiration of the Sea.

The broader service rendered the earth by its waters is given through its vapors that ascend to the skies and then descend in luscious life-giving moisture. This movement is the aspiration of the sea. The soul

of the water reaches upward and then falls in beneficence upon the earth which it loves. What would the earth become without its dews, its showers, and long periods of moisture from the clouds?

Not one-half the mission of the sea is performed within its rock and sand bound shores. More far reaching and beneficial are its aspirations, although it patiently obeys the law of its limitations, bearing burdens, nourishing and sheltering the life in its charge.

The aspirations of the human mind ascend to the purer atmosphere of spiritual vision, gathering wisdom and love, which then descends upon the thirsty soil of growing humanity.

Like the sea, while patiently, cheerfully, actively obeying the physical laws of its life, the mind should reach upward, outward, all-where, absorbing wisdom and power for greater usefulness. Shall not the human sea learn a lesson of salient import from her sisters, the waters of the earth?

A Practical Science.

The science of chemistry, also of medicine, of agriculture, of government, are universally conceded to be practical sciences, because to the average intelligence they bear directly upon the problems of human existence.

Astronomy may be deemed to be a science devoted to a subject remote from the requirements of physical life.

It treats of the magnitude, weight, distances, composition, motions, etc., of the heavenly bodies, based upon observations made with elaborately constructed instruments.

Astronomy is a purely objective science, associated only with the forms or bodies.

There is, however, a science so comprehensive and practical that it embraces all phases of life and bears directly upon its every detail of ex-

pression; a science so accurate and absolute in its mathematical calculations that it points, as does a hand on the dial of a clock, to each individual adaptation, to each mental and physical characteristic, to changes, to dangers, accidents, marriages, birth of children, sickness, health and success.

It indicates, with precision, the rising of the tide which will bear the individual to success and when to launch his barque upon it, or of futile attempts at unpropitious times. Just as there are proper times for seed-sowing, that a harvest may be reaped, and experience prompts action in harmony with them, so is it practical for humanity to sow its seeds of endeavor under helpful influences instead of in the unresponsive season which tends to failure.

Is it not the part of rational con-

sideration to determine the safest, most direct route by which to take a contemplated journey?

To avoid accidents, discomforts, digressions and delays?

So is it reasonable to determine these essentials, so far as it is possible to do, in the more important voyage of life.

The science of planetary influence affords accurate information upon these important subjects. Misdirected energy, is not necessary, for the stars indicate with unfailing accuracy what are the lines of best adaptation. Tendencies to physical disabilities are pointed out to be fortified against, and so on through all of life's problems this great science will guide man's movements into paths of the least resistance and into vibrations that tend to uplift and enrich his existence.

Humanity, crouched questioningly for ages before the Sphinx of its destiny, is getting its answer at last. That dauntless human brain, once having defied the awful mystery so long believed to be the inviolable secrets of the gods, has wrested wisdoms on wisdoms from the forbidden lore. The wonders of the stars, the secrets of the earth, the deeps of the sea and the vaults of heaven's own blue—all have been dared and taken. The everlasting puzzle of death, the everlasting mystery of life, both have again and again been assailed, and each has yielded up to men, tithe by tithe, new knowledge of their ways.

But what man is, what man should be, have remained still the two mute lips of the Sphinx, although vast libraries are filled with fruits of man's bold excursions into the boundless realm of the unknown.

After long research, unremitting an-

alysis, wide and varied investigation of the characteristics of numberless families—famous, infamous and commonplace—modern science is forcing the silent lips to speak words of guidance for the making of the race of the future from the limitless but hidden lore of the past.

Heredity, in its relation to the in-born, inheritable tendencies and capacities conferred on children—the importance of what has been called "blood" in the mingling of family strains—is the key to their revelations. Within limits of reason and fair observation it has become possible for parents to forecast the color of the hair and eyes, the height and the weight, the temperament and talents of their offspring.

And the time may not be so far removed when parents will choose each other with the deliberate design of creating children who shall inherit

the best among attributes which the human race possesses.

Wondering, guessing rightly and guessing wrongly, the world has dimly surmised, throughout the long, ignorant ages, some of the causes for its geniuses, its criminals, its musicians, its heroes, its artists, its weaklings. It has done its powerful best to mold them all to its wishes and its needs, and has reproached them often, and itself sometimes, because of the failures and disappointments.

But that the effect of the physical, mental and moral qualities in progenitors, women and men, upon any nation—upon this American nation especially—is incalculable both in extent and importance, there can be no possible doubt. The colonial mothers had their powerful influence on the people who are their descendants now; the immigrant women of this new century are destined to have their attributes show in the race we shall be a hundred years hence.

Is there, then, no germ of genius; is there only the germ of mediocrity? Are we all geniuses, crippled in everything except our own vain but correct estimate of our powers by some malign force which crushes us into the dust of the common highway? Does humanity need, not the recipe for genius, but rather the cure for dullness, to soar at once as near to the divine omniscience and omnipotence as it is possible for mortal clay to go? Are we all Adams and Eves, still endowed with the clear-visioned intelligence which wrought its marvels of perception and order when Eden was newly made for our delight, but groping blindly under the primeval curse of labor, as something blinding and imprisoning us where all wisdom, strength and freedom should be ours? And shall the priceless panacea for our inborn ills be found through the religion which preserved the ancient tale, or through the science which now, for the first time, dares the dazzling vision of its explanation?

The answer is for the future; but

none need doubt that, even as the first parents braved the curse of the tree of knowledge, as Prometheus stole the heavenly fires, whatever the curse or the vulture that may impend, modern science will fight on to the ultimate answer of that new, tremendous riddle of its sphinx.—*Unknown.*

Changes in Religion Are Signs of Progress.

REV. LEE MCCOLLESTER.

Changes in education and medicine are not signs of failure, but of success and progress; so the changes in religion are signs of success and progress.

I urge the world's need of the liberal in religion, as that word is used in its larger sense, because the liberal has been one of God's goods. The liberal is always the heretic of his party. Liberals have been called fanatics, heretics, atheists; at old Antioch, Christians; at Wittenberg, Lutherans; at Cambridge, Puritans; in New England, Universalists.

Christianity started with a Jewish liberal, Jesus of Nazareth, and what a glorious line of liberals has followed: Paul, Augustine, Savanorolla, Luther, Calvin, Wycliff, Wesley, Murray, Balleau, Channing, Parker, Beecher, Brooks, Hale, Swing and the rest! And, strangest of all strange things, each has gone past the place where he who went before said 'Stop!'

Liberals Lead.

Great souls voice the people's unrest; they proclaim the best ideals of the best thinkers. The work of the liberals has been to lead new movements.

In the third place, I urge the need of the world for the organization of the liberal forces.

Prophets of liberalism have always begun by standing alone, though sometimes they were driven to stand together for self-protection. Personal danger is now minimized, but the de-

sire for efficiency is supreme. Liberals have been and always will be comparatively few in numbers because the great danger and weakness of liberals is their individualism; their tendency to be men of just one idea. Devotion to a creed makes the mass believe in the divinity of the church, but devotion to an idea makes individuals believe one feature, however good, to be the whole.

Humanity is not healed, educated, saved by the masses camping in blind credulity around ancient dogmas, nor by a few running too far ahead of the people in a personal desire to satisfy some extreme fad. The power of vision given to the liberals is given that the many may profit.

Of the many reasons for the organization of the religious liberals I would mention three:

"Because Liberal Christianity today stands for a definite philosophy of faith which is coming to be the philosophy of orthodoxy. Orthodoxy in the main still presents an absentee God, a fallen man, a vicarious atonement, a miraculous conversion. It is doubtful about the divinity of all souls and if it does not preach an

everlasting hell it does not preach an eternal progress for all souls.

The second reason is a double one. Modern religion needs the drain man and the prophet. The church is outwardly fair, but it has cellars from which come the sulphurous smells of decaying dogmas which need to be cast out and buried far away. But with the drain man must also be the prophet. To underdrain the swamp is good—but to know the soil and suit to it the seed is needful to the harvest.

And last, the reason for organization is the increase of efficiency both for itself and its power with the world. Some ask, "Why does not the liberal church spread faster; it has the doctrines?" The reason is that it has not been the genius of the liberal to organize. In trade it is not the inventor who makes money, but the man with the genius to market the invention. Thus it has been with liberals; they have seen the truth, set it in its relations to life and have allowed all who could to enjoy it. This has been a splendid service—and the work of the liberal has made religion better.

The Human Grail.

V. D. Rowell

I followed rapt amid the maze of
creeds,

I wandered in philosophy's wide
realms,

Nor understood the lure that led me
on.

For always was my quest unsatisfied,
And in strange wonder did I ponder
why.

I had not dreamed pure, white-souled
Truth to find

In one more than the other, yet pursued

My search, unconscious of the grail I
sought.

And one day dawned on me the
strange new thought,
That creeds and wisdoms are but
foolish things,

That hide the warm realities of soul.
'Tis not philosophy but human life,
That matters all, and yet not human
life

As one abstract, but many throbbing
lives.

And so I knew that I had followed
creeds,
Thought-systems, reason's ordered
paths,
Not that I held them as things in
themselves.

Nay I had followed though I knew it
not,

In quest of human personalities,
That I might love, and understand,
and love

Hearts of my heart, souls of my soul,
ideals wrought

In the desire of what I too would be—
Human ideals, yet e'en one comrade
heart,

Bright in perfection that I too would
claim,

Whom I might worship with a depth
of love

Born of sheer loneliness that pines
apart
From common things and little tasks
of life

What of my faith? Religion is to me
A thing of name, and so exists from
being named.

Some day my longing and desire will
call—

Some day, or near or far, not mine to
say—

Into the paths of my environment,
A soul made perfect to my soul's de-
sire

The pent up worship of my heart's
pure faith,

To god or goddess of my life's one
quest,

Will then overflow and rapture all be
mine,

In having found Divinity at length.

Stellar Science Department

Horoscope blanks and price lists will be forwarded upon request. Address Stellar
Ray, Stellar Science Department, Detroit, Mich.

Were You Born in the Zodiacal Sign Gemini?

If you were born between the 20th
of May and the 21st of June, the sun
was in the zodiacal sign Gemini, and
you will recognize some of the fol-
lowing dominating characteristics as
your own, although the sign rising
and the influences of planets in your
chart would modify them somewhat.

The sun in Gemini, or Third house,
strengthens the intellect and inclines
the native to the pursuit of literature,
science or art and to follow some
occupation connected with these. It
favors educational, secretarial and
clerical work, writings, documents,
letters, literary work of a short or
ephemeral kind, such as in maga-

zines, newspapers, means of transit,
the postoffice, etc.

Gemini is a fairly strong sign, giv-
ing length of form and active body.
They are restless and unsettled, ever
on the move, often with two things
in hand at the same time; hence they
become bothered and worried and
bring upon themselves nervous dis-
eases and troubles arising from dis-
ordered blood.

They are dual, and their true na-
ture asserts itself, causing them to
suffer in mind and body at the same
time. They are fretful and peevish
at times and take on the troubles of
others quite unconsciously.

Their medicine is rest and less ac-
tivity. They should strive to become
more concentrated and avoid upset-

ting the body in trying to be in two places at the same time.

The mind is versatile and fond of change, but positive and strong. The native, somewhat ambitious and aspiring, may turn to public work connected with education, local politics or public speaking and lecturing.

He is fond of moving about, of walking and of short journeys, principally by land. He finds friends among literary people and others signified by Gemini, and may join some secret society or association, the activities of which are those of Gemini.

He may be the most clever or best educated of his family. It gives several brothers and sisters. This position also signifies the birth of twins and a double marriage, as Gemini is a double sign.

It is the personality of kindness and benevolence; capable in elegant gesture and graceful activities. Perhaps no other activity has as wide a range of choice of activity as this sign. This mentality is the mentality of elegance of habit, just as Pisces is the mentality of elegance of taste in appointment.

The Gemini nature is generally fortunate in its marriage choice, its Chord being Aries or its response Libra—in other words, a harmonious marriage of the Gemini person would be with one born from March 21st to April 19th, or between September 23d and October 22d.

Gemini is an airy sign, and those born under airy signs, either by the rising sign or by having the majority of the planets in airy signs, require abundance of fresh air and artistic surroundings, as they are essentially refined in nature. The higher the tone of their mental conditions, the better will their health be. They should associate themselves with cheerfulness, brightness and hope.

It is quite essential for them to change the mental vibrations when depressed or before becoming wearied or depressed. With them the artistic and beautiful will always act

as a tonic, and before taking drugs into the system, they should take care to have the mind in order.

Living as they do in their mental or mind-body, they should make refinement and harmonious surroundings their first care.

We suggest to our readers that they take a range of their friends and acquaintances born between the 20th of May and the 21st of June and see if the above does not describe their characteristics in the main.

Suns of Night.

CHARLES NEVERS HOLMES.

Like diamonds sparkling clear and bright

Amid some ebon Dome,
At twilight wake the Suns of Night
And shine where'er we roam;
Where'er we roam, where'er we be
On foreign strand or foreign sea.

Some sparkle with a greater light.

Some twinkle with dim rays,
Some beam like beacons clear and white,

Or burn with ruddy blaze;
But all seem like unsleeping eyes
Of divers sorts and divers size.

And all are kings amid the night,

Yet each king reigns alone
O'er silence, space and satellite.

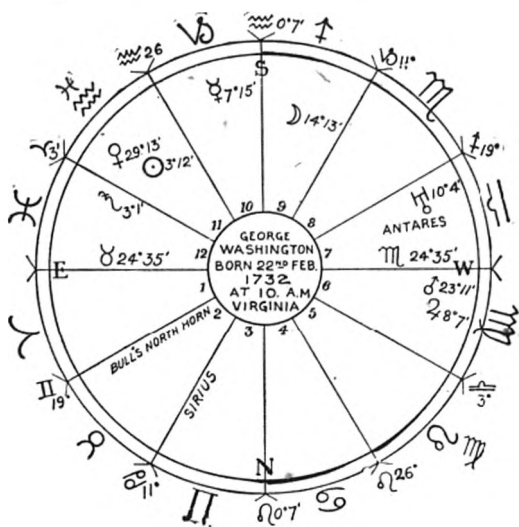
Upon his flaming throne;
O'er silence, space and satellite
'Til King Sol returns to sight.

The Happy Way.

ORIANA.

The way is bright, the way is sweet,
The way is pleasant to our feet,
If we but drop our needless load
And ever choose the sunny road.

To seek the truth—this is the way
To enter life's eternal day.
To seek the good in every form,
Brings the rose without the thorn.



HOROSCOPE OF GEORGE WASHINGTON.

Horoscope of General George Washington.

General George Washington came into mortal existence on the twenty-second day of February, 1732, in Virginia, at 10 a.m.

At this time we find the twenty-fourth degree and thirty-fifth minute of Taurus was on the ascendant; the nineteenth degree of Gemini on the second cusp; the eleventh degree of Cancer on the 3rd cusp; the third degree of Aries on the twelfth cusp; the twenty-sixth degree of Aquarius on the eleventh cusp and about seven minutes of Aquarius on the tenth cusp.

We find Pisces intercepted in the eleventh house and the degrees of the opposite signs on the opposite cusps. The sun was in three degrees and twelve minutes of Pisces in the eleventh house; the moon was in the

fourteenth degree and thirteenth minute of Capricorn in the ninth house; Venus was in the twenty-ninth degree and thirteenth minute of Pisces; Saturn was in the third degree and first minute of Aries in the twelfth house; Urania was in the tenth degree and fourth minute of Sagittarius in the seventh house; Mars was in the sixth house, near the cusp of the seventh house in the twenty-third degree and eleventh minute of Scorpio. This position is quite significant. Jupiter is in the eight degree and seventh minute of Libra in the sixth house. We find the Bull's North Horn, of the nature of Mars, near the second cusp; Sirius, of the nature of Jupiter near the third cusp; Antares, of the nature of Mercury and Mars together near Urania in the seventh house. These are the principal fixed stars that were posited prominently.

In analyzing the natal figure of Geo.

Washington, we find Mercury dominant in this chart in the tenth house, in trine to Jupiter and in sextile to Saturn and Urania. This would signify literary, mathematical, linguistic and oratorical ability.

Mercury sextile to Saturn gives precision, caution, and wariness; and Mercury sextile to Uranus, added originality of thought and impressions; also an ingenious mind.

The conjunction of Venus and Saturn gave imagination, sensuousness, finesse, and diplomacy; while Venus trine to Mars would produce ambition, and love of public approbation.

The sun and Venus placed in the eleventh house portray many powerful friends. Much good fortune and many fine qualities would be produced from Mercury trine to Jupiter, making him methodical, quick to take advantage. A strong love of justice is also signified by this aspect.

Urania in the seventh, and Mars near the cusp, indicated many opponents, tho Venus, the ruler with the sun in the house of friends, proves more potent. He would not be particularly successful in his dealings with the opposite sex.

Venus in conjunction with Saturn shows many secret foes and disagreeable rumors. It is noticeable that the sun, tho within orbs of a quartile aspect to Mars in the Zodiac, is in mundane trine to Mars.

Mars is strongly posited in the house of war in Scorpio, his own sign, tho it is significant that he has just sunk below the meridian. It is coincident that the native, while gaining much honor in battle, really lost more battles than he gained. By noting the movements of the planets we find that when the sun progressed to the square of Urania in the Radix in 1743, his father passed from the mortal. The sun rules the fourth, the house of the father, and when the sun had progressed to the trine of Mars radical place, at the age of nineteen, he first came into public honors, the humanaries also being sex-

tile to the moon. When the sun had progressed on to Venus place at the age of 27, 1759, he married a widow. This is signified by Venus with Saturn.

He left the mortal December 14th, 1799, Urania opposing the suns radical place, and sun in opposition to Mars in Taurus ruling the throat.

How Can the Planets Influence Earth and Its Inhabitants?

Dr. George W. Carey, Professor of Biochemistry.

No person of sufficient intelligence and education to be called a scientist will for a moment question the fact that planets act and interact upon each other. The trouble seems to be with the critic of planetary influences that he always leaves Earth out of his "Sorry Scheme of Things." The superficial thinker is apparently unaware of the fact that Earth is one of the "Heavenly Planets" and that it is up in the heavens, moving in its appointed orbit, the same as other orbs that swing across the great Dial of Cosmic Expression. Earth is not "Down here"—it is up there.

If planets in any manner affect each other, Earth feels their influence just as they feel Earth's influence, for Earth is one of the cogs in the Cosmic Machine.

Physical Law the Basis.

How do planets influence one another? On exactly the same principle that the different wheels or shafts in a machine affect each other, namely: by the belts or other material connection between them.

Man never invented anything; he only brings into physical manifestation prototypes and sets in operation, by his skill and cunning, forces that are eternal and therefore uncreated. Man directs force.

Emerson's "Hitch your wagon to a star," and the slang phrase "catch on" are alike scientific. They also

indicate coming events, for scientists everywhere agree that nothing can be created, nothing destroyed.

Things can be formed from self-existing substance, energy, spirit or essence, and these things can again be reduced to their original consistency, and this is the end of the matter. Who will dispute that Sun and Moon affect Earth life? All celestial or terrestrial phenomena are caused by the movement of heavenly bodies, and Earth is one of these planets.

Man's body is a bundle of electrical currents focused at a center. A Nucleus of mineral salts; some carbon and other vibrations called molecules, atoms, electrons, etc., form the Petra or foundation upon which certain rates of motion chisel forms, even as a sculptor carves the statue from marble.

The Chemistry of Gemini—May 20th to June 21st.

By Dr. George W. Carey.

One of the chief characteristics of the Gemini Native is expression. The cell-salt *kali muriaticum* (potassium chloride) is the mineral worker of blood that forms fibrine and properly diffuses it throughout the tissues of the body.

This salt must not be confused with the chlorate of potash, a poison (chemical formulæ $KClO_3$).

The formulæ of the chloride of potassium (*kali mur.*) is KCl .

Kali mur. molecules are the principal agents used in the chemistry of life to build fibrine into the human organism. The skin that covers the face contains the lines and angles that give expression and thus differentiate one person from another; therefore the maker of fibrine has been designated as the birth salt of the Gemini native.

In venous blood fibrine amounts to three in one thousand parts when the molecules of *kali mur.* fall below the standard—the blood fibrine thickens, causing what is known as pleu-

risy, pneumonia, catarrh, diphtheria, etc. When the circulation fails to throw out the thickened fibrine via the glands or mucus membrane it may stop the action of the heart. Embolus is a Latin word meaning little lump, or balls; therefore, to die of embolus, or "heart failure," generally means that the heart's action was stopped by little lumps of fibrine clogging the auricles and ventricles of the heart.

When the blood contains the proper amount of *kali mur.* fibrine is functional and the symptoms referred to above do not manifest.

Gemini means twins. This sign was rising when the Declaration of Independence was being signed. The astral colors of Gemini are red, white and blue, while those who made our first flag and chose the colors, personally knew nothing of astrology. Yet the Cosmic law worked its will to give America the "red, white and blue."

Mercury is the governing planet of Gemini. The gems are beryl, aquamarine and dark blue stones. In bible alchemy Gemini represents Issachar, the ninth Son of Jacob (the word Jacob is from a Hebrew word meaning circle; so it would appear that the sons of Jacob are the 12 zodiacal signs, or suns), and means price, reward or recompense. In New Testament symbolism Judas is the Gemini disciple. Judas means service or necessity. The perverted ideas of an ignorant and grafting priesthood covered Judas with infamy, but in the now dawning Aquarian Age the beautiful symbol will be understood and Judas will be loved as the "chiefest among ten thousand and altogether lovely."

To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science.—*Sir William Crookes.*

Are Text Books Reliable?

STUART ARMOUR

PAPER 3.

Before proceeding further I want to make a few remarks on the horoscope of Maximilian's widow, the ex-Empress Charlotte of Mexico, who has spent years in confinement a hopeless lunatic, as it offers an excellent example from an astrological standpoint of mental derangement and incarceration.

The cusps and planetary positions are as follows: M. C. 1° Capricorn; 11th house 20° Capricorn; Asct. 2° $32'$ Aries; 2nd house 19° Taurus; 3rd house 13° Gemini; Neptune 14° $46'$ Aquarius; Uranus 20° $16'$ Pisces; Saturn 18° $37'R$ Sagittarius; Jupiter 10° $9'R$ Scorpio; Mars 8° $1'$ Gemini; Sun 16° $15'$ Gemini; Venus 3° $7'$ Gemini; Mercury 11° $30'$ Gemini; Moon 16° $5'$ Virgo; at the time of her birth. 1 a. m., June 7th, 1840, Brussels.

On setting up this map the severe afflictions of the mental rulers will at once be noticed, Moon opposition Uranus, Moon opposition Saturn, Moon square Mercury, Moon square Mars, Moon square Sun, Mercury opposition Saturn and conjunction Mars. All of these afflictions from common signs sufficiently account for the mental breakdown and Uranus in the 12th so badly afflicted with Neptune almost exactly on cusp of 12th house, shows the bodily restraint she has been under for years.

In the case of Leopold, I remarked on the fact of his trouble with his children owing to the affliction of his 5th and 11th houses, and this theory is further supported by the fact that Francis Joseph, Emperor of Austria, has Uranus on the cusp of his 5th house and Saturn, Moon and Sun in conjunction in the 11th house, indi-

cating the loss of his only son under very unusual and tragic circumstances. This is the prince who married Stephanie, daughter of Leopold.

On January 30th, 1889, "the world was startled by the sudden death of Archduke Rudolph of Hapsburg, the heir-apparent to the throne of Austria. The first public news of the event came in a despatch published in the official gazette of Vienna on January 31: 'His Royal and Imperial Highness, Crown Prince Archduke Rudolph, died yesterday at his hunting lodge of Mayerling, near Baden, from the rupture of an aneurism of the heart.' Foreign correspondents made a rush for Mayerling. Through their enterprise it was soon learned that the Archduke's mistress, Baroness Marie Vetsera, was implicated in the death of the Archduke. Her body was found together with that of the Crown Prince. To the present day the mystery surrounding Rudolph's death has not been quite cleared up. A note which he sent to his friend, the Duke of Braganza, clearly suggested suicide. It was scrawled on a scrap of paper, evidently in a great hurry: 'Dear Friend—I must die. In honor I can do nothing else. Good-by, the blessing of God be with you. Rudolph.' For the sake of obtaining a Christian burial for the dead prince, the house of Hapsburg emphatically repudiated the theory of suicide. Yet a special dispensation had to be obtained from His Holiness the Pope.

The relatives of Baroness Vetsera were not equally fortunate. From the condition in which Prince Rudolph's body was found, it appeared on the other hand that he had been beaten to death before he was shot. Suspicion was aroused against Baroness

Vetsera's cousin." (A History of the Nineteenth Century.)

The Austrian emperor has Mars in the 7th house, stationary, which pre-signifies very powerful rivals and enemies, and the tragic fate of his empress, Elizabeth, who was assassinated at Genoa on September 10th, 1898, by Lucchesi. It has also been rumored that the royal pair did not get along over well together. The present Zadkiel (Pearce) has this to say of the emperor: "Although the nativity is not a fortunate one, and Austria was twice defeated in war—in 1859 and 1866—losing a great part of her territory in the early years of the reign of Francis Joseph, the middle and latter parts of his reign have been more advantageous, as presignified by the presence of the benefic Venus in the 10th and the greater benefic Jupiter in the 4th house of the royal nativity. He ascended the throne at the early age of 18, in that stormy revolutionary year 1848; and, despite the unparalleled series of misfortunes experienced in the loss of a large portion of Italy in 1859, and the loss of the lordship of the German States, which had been the heirloom of the house of Hapsburg for centuries, in 1866, the emperor has enjoyed the affection and confidence of his subjects. Staunch in moral and physical courage, he has shown no revengeful spirit and has never attempted the reconquest of his lost territory, and has displayed such sagacity and so profound a love of peace that he commands the respect and confidence of the whole of Europe." The recent annexation of Bosnia and Herzegovina in 1908 to the Austrian rule shows the influence of Jupiter in the 4th becoming stronger in old age under good directions. Part of the praise just quoted is due, no doubt, to the fact that he must be a man of good judgment, as he has Mercury trine to Jupiter, and one instance of that was when he tried to dissuade Maximilian from the Mexican enterprise. However, since

he broke the Berlin treaty, it may be noticed that the English astrologers do not sound his praises quite so loudly!

The cusps and planetary positions for Francis Joseph are as follows: M. C. 1° 47' Cancer; 11th house 7° Leo; 12th house 7° Virgo; Asct. 1° 25' Aries; 2nd house 26° Libra; 3rd house 26° Scorpio; Neptune 20° 43' R Capricorn; Uranus 7° 48' R Aquarius; Saturn 22° 8' Leo; Jupiter 8° 25' R Capricorn; Mars 2° 2' Stat. Aries; Sun 24° 47' Leo; Venus 23° 50' Cancer; Mercury 7° 44' Virgo; Moon 22° 29' Leo. While the positions for Rudolph are: M. C. 1° 23' Aquarius; 11th house 26° Aquarius; 12th house 5° Aries; Asct. 0° 8' Gemini; 2nd house 24° Gemini; 3rd house 14° Cancer; Neptune 24° 13' Pisces; Uranus 3° 23' Gemini; Saturn 5° 28' Leo; Jupiter 17° 52' Gemini; Mars 4° 29' Sagittarius; Sun 28° 27' Leo; Venus 10° 41' Libra; Mercury 25° 32' Virgo; Moon 27° 42' Capricorn. Both these men were born at Vienna, the father August 18th, 1830, at 8:23 a. m., and the son August 21, 1858, at 10:15 p. m. Neptune was nearly stationary on the Ascendant by transit in the chart of Rudolph at the time of the tragedy.

When we come to examine the chart of the Crown Prince we find that though he had no planet in the 8th house, still he had the aspect of Mercury in opposition to Neptune, both nearly exactly square to the cusp of the 8th, probably indicating the mysterious and scandalous nature of the event. However, he had Uranus just rising in Gemini in opposition to Mars in his 7th, and his marriage with Stephanie was notoriously unhappy, and as these planets both afflicted the Sun, they offer an explanation of the suicide or murder, whichever it was. His disgraceful end further substantiates Dr. Garnett's rule in regard to opposition of Saturn to M. C., for he had Moon in opposition to Saturn, with latter close to cusp of 4th house. His afflicted Sun in Leo in 5th house would

probably presignify his amours, especially as Mercury was in same house in opposition to Neptune in 11th and perhaps the square of Mercury to the 8th from the 5th, and the presence of the afflicted Sun there would indicate the kind of place he met his end—the hunting lodge—a place of recreation, coming under the dominion of the 5th house.

It is with regret that I now take leave of the House of Hapsburg, for it offers many fine examples of the truth of astrology, and from a scientific standpoint the many tragedies

of this family make it one of the most interesting studies. So far as we have gone we have two strong examples—Maximilian and Rudolph—that Saturn close to cusp of 4th is a very unfortunate position, especially if Moon and Mercury are also afflicted, even if Saturn is fairly well aspected in other respects. In subsequent papers I will follow up the examination of the 4th house, as well as the 8th and 12th houses, and such other points as may be deemed striking in any horoscope under examination.

The Outlook for June, 1912.

By Frederick White, Sec. of the National Astrological Association,
Editor of The Adept, Crystal Bay, Minn.

The month comes in under the full of the Moon which is formed on the 30th of May at 5:29 p. m., Chicago Standard time. The New Moon occurs on the 15th of June at 12:23 a. m., Standard time. At the time of the Full of the Moon, the Sun is in opposition to Jupiter, a strong aspect, but Jupiter being retrograde is not at its best; however, Saturn is coming to a very good aspect of Uranus and Venus applying to a sextile of Mars, and Mars applying to a good aspect of Jupiter. This series of good aspects favors business in general, and is a good indication of increased activity for this time of the year. I shall expect considerable confidence among the business classes, considerable new investment of money, and an inclination to be extravagant and careless of expense. There will be more activity than usual to the stock and cereal markets, considerable strength off and on, although subject to the usual reverses from day to day. Those who speculate should take the long

side on all declines in preference to the short side on advances as the markets will be seeking a higher level, especially the cereal markets. The crops will be fair, but small acreage.

The weather should be slightly more windy than usual with considerable north wind, making the temperature below normal for this time of the year, although the month as a whole will be the usual June weather.

The general aspects between the many planets favors a little better health than usual; good aspects generally cause a harmonious condition and harmony conduces to good health. The month is not an especially good one for making investments, or for starting new lines of business for the average person.

The political outlook is quite uncertain. At the time of the National Convention, the Sun will not be closely aspected except to Mars and this by a semi-square, a slightly unfavorable aspect. Mars is close to the radical Moon of President Taft, and Mars strongly aspected to Ex-President's Sun and Mercury, an unfortunate and unpleasant aspect. If Theodore gets the nomination he will not receive as large a vote for president as in the past.

Miscellaneous Contributions

The Man Who Was Saved.

MABEL GIFFORD SHINE.

Jonathan Dix feared that he had an immortal soul. Fifty years he had spent in heaping up gold. In all that time he had not troubled himself about his soul. He was too busy; so remote a matter could be attended to later. On his fiftieth birthday it still seemed to him a remote matter. A man in good health was likely to live a hundred years.

He knew just what to do when the time came. He had already joined the church. Every man of sense knows that joining the church is the first important step, in the establishing of a business. And the last step is being converted, and repenting of all one's sins. That is the passport that carries a man from this world into the next. But he had his misgivings: would this passport be honored in that next world? It was all right for this world, and beside that, he could leave a memorial window, and be forever after lauded and honored. The minister would assure him that he was saved—but would he be?

So the matter stood until one fateful morning when he slipped on the way to his office, and was laid up with a sprained ankle. Even then the matter he had kept in the background for so many years seemed too far away to consider. He tried to have every minute of each day filled with some diversion, so that there would be no time for obtrusive thoughts. But there were the nights, when he had to try to sleep and failed. And he was afraid of drugs. If he had not been, he could have resorted to drugs to keep him asleep. He knew that drugs destroyed the body, and he was for health.

He saw business men all around him going down. He took note of them; worry and abuses. That was what he saw. He would have none of them; he wanted to live, not exist in torment. And he abjured worry; it was too deadly to be entertained. He had provided well for himself as far as this world was concerned, but now in the silent night watches it was borne in upon him that none of these things would count when he had crossed the threshold of the next.

There was a certain time in the history of certain questions in his life, when he consented to consider them; that time was when they refused to be downed. So this ghost of the night haunted him until he gave heed to it, and set his mind to working on it. To be right with man is no warrant that you are right with God. "It's no use," he muttered, "I must begin to live right as well as to appear to live right."

Having reached this stage, business was at an end; there was no pleasure in it with the fight and diplomacy taken out of it. If he could not take advantage, if he could not overreach, if he could not out-run and over-top his competitors, what was the use? Business minus these fireworks was flat and stale; dead.

Having accumulated much more than he could use, he was in it for the game. He had played it so long he had forgotten every other. Now, he began to look about him and try to recall something of other games. He had about made up his mind to close his office and to travel, when he saw, one day, standing on his threshold, a certain young man whom he had turned out more than once. "I said I would never come here again to beg for a chance," he

began, "but something urged me here as I was passing by. I am sure you will not be less happy when you get to the next world for having given one poor devil a chance in this."

Jonathan Dix gave a startled glance at the young man, his remark was so pat. His advent was like the appearing of his embodied conscience.

"It is the psychological moment," he replied, "come in."

Outwardly calm, but inwardly astounded, the young man entered the office and took the seat pointed out to him; the coveted seat he had waited for so long.

"I am going to give you a chance," said Jonathan Dix. "I told you that I had to make my own chances and every other young man could do the same. Well, you have been making your chance ever since. You have stuck to your job, and you have stuck to the business of getting a better one. I know a fellow who neglected his job and got kicked out, and has been loafing six months. He's been here; he thinks I ought to give him a chance. No, no thanks. I—"

He had been about to tell the young man that it was not on account of any interest in him that he had admitted him into his office, but he thought better of it. His shrewd brain always warned him against attempted indiscretions. He kept on from that day, doing right for the salvation of his soul, and he thought his whole duty was done.

Sitting by his fire one evening, watching the flames mount upward, certain words came floating into his mind: "What though I give all my substance, and give my body to be burned and have not love—" It availed him nothing.

He was startled; disconcerted; just as he had succeeded in making himself thoroughly comfortable, and had laid that uneasy ghost—he had supposed, for all time—back it comes again with that same old leer. "Your

soul is not saved," it seems to say to him.

Long he mused, greatly disquieted. An old friend dropped in. "Nixon," he said, "I wouldn't harm any living being, I have helped many to get on in the world, but I haven't a spark of interest in them; beyond my immediate relatives and friends I haven't an iota of love for any human being. Now how is it to be with a man like that when he gets to the next world? We are commanded to love one another, and it is written, 'All is vain without love.'"

For a moment consternation paralyzed the friend's tongue, then he hurriedly searched his mind for a comforting reply. "There are various kinds of love; there is the personal love for relatives and friends, and the love of doing good to others. I should say that a man who had such a genuinely practical love as you demonstrate, was in the best possible condition for introducing himself to a higher world."

"You do not quite get my meaning," said Jonathan. "I do not do any of these things, I do not help anyone because I *love* to; I do not love to; I do it because I think it is necessary for my soul's good."

After another perplexing silence, Nixon jumped up. "Come on home with me; my wife has a sister that will fix you up all right. She will tell you how to manufacture love in any quantities you may want."

Jonathan Dix sharply regarded his friend, and he saw that he was not joking. When they had transferred themselves from Dix's parlor to Nixon's, the introductions had been made, and Jonathan had presented his case, the lady said smilingly: "It is very simple; just drop out of your thinking program what you are *not*, and concentrate on what you wish to be."

"Do you mean to say that I can develop love for humanity in that way?"

"Certainly. It seems too easy?"

Well, it is a fact, which is being proved every day by thousands of men and women, that concentration of thought will create any quality you choose. The explanation is, that thought creates; actually creates by this means. This is the backbone of the new Science that is covering the earth, and converting the world."

"A great problem is solved," said Jonathan; "I believe I am saved. I see that to save yourself directly is to lose yourself, and to save others is to save yourself."

Jonathan returned to his home, and began the practice of concentration. For his first subject he chose the Lady. The Lady, in order to prove her theory, was bound to be responsive.

But he did not stop there. His first great success fired him with ambitions laudable, and singly, severally and *en masse*, he essayed to envelop humanity in the mantle of his love, until at last he became known as "Father Dix."

And he owes it all to the—Lady. No, not all, half to the Lady, and half to the Effort. Still no; one-third to the *Urge*, one-third to the *Lady*, and the other third to the *Effort*.

A Barrel of Flowers.

By H. F. Grinstead.

The little red section-house had not so much as a yard fence around it or a shrub or flower-bed, but the matron who presided there evidently had a taste for flowers and was determined to have them.

A barrel was filled with rich soil and big auger-holes bored in the barrel at intervals of six inches from top to bottom. The soil on top was sown to seed of annual flowering plants, and when the tiny plants were large enough, some of them were transplanted to the holes in the sides of the barrel where the roots were nourished by the soil. Some of these were creepers and dwarf climbers, as

nasturtium and ivy. The tall-growing plants were left to grow on top of the barrel. It looked like a huge bouquet with its clinging vines and wealth of bloom. The soil in the barrel was kept moist by the waste-water from the house. Water was scarce in that forsaken spot, but no one ever washed without emptying the basin on the little flower-garden.

It is not necessary to be forced through necessity to have your flower garden in a barrel, in order to make the most of it; these barrel gardens are a thing of beauty to place in front of the window, though you may have beds of beautiful flowers.—*Farm and Fireside*.

Little Savings.

M. M.

For a year or two we lived near some people that were in very straightened circumstances. We could not help wondering why they were so, for they were usually able to work, and for years they had all the work they could do. Yet when well advanced in life, and their children nearly all grown and gone, they had no home, and as the saying is, had to live from hand to mouth. Their prospect for old age is a sorry one. Should sickness or accident prevent working, even for a short time, they would be utterly dependent on the kindness of friends or neighbors or have to apply to the county.

Knowing every effect has a cause, we determined to discover if possible, why many were in just that condition. After watching for great extravagances we failed to find them, but still felt sure there was some reason for the poverty and did not give up the search. When more intimately acquainted with them we discovered it was in the little things that went to waste. Scraps of bread went in the slops, and they had not even a pig or chick to feed them to. The fat left in the skillet after frying was carelessly

thrown out; the liquor where meat was boiled was wasted instead of being made into soup or set away for the grease to come to the top and then using it for frying or for shortening. Cold meats were thrown out that could have been made into croquettes, stews or other dishes for which they could be utilized.

Butter was left where the heat spoiled it to save a trip down cellar; cream and milk left for odors to contaminate. Vegetables were left to decay instead of being properly cared

for. Lights burned unnecessarily. Fires were prolonged or started too soon. Soap was left in the water to waste. Pies, cakes and doughnuts eaten two or three times a day and given to the younger children any time, when plainer, less expensive food would have been more wholesome. Brooms were jammed down into a corner. These are all little things, yet at the end of a year the loss amounted to hundreds of dollars, and for the want of those dollars, no home.—*Word and Works.*

Abdul Bahah, Bahatism and Universal Religion.

J. C. F. GRUMBINE.

Abdul Bahah is an advocate of universal peace and brotherhood, as important and cardinal doctrines of Universal Religion. His following are Bahaists, because they believe in his teachings.

Of course, we know that belief and profession are one thing and practice quite another.

The Bahaists disclaim a unique or new religion, but, at the same time, they affirm a revelation substantiating the essentials of all ethnic religions, so far as fundamental doctrines are concerned.

The words Bahai, Bahatism and Bahaist sound strangely on these shores. The English-speaking nations will never permit these words to be substituted for the plain term, "Universal Religion." Such words are un-English, un-American and exotics in western countries and civilizations. Whatever Abdul Baha and the Bahaists claim for their name, their founder and their religion, they must drop the word Bahai, if they wish their religion to make disciples and acquire numbers. The word has not the right sound in this country, however true it may be in translation.

Again, Bahatism is admittedly no

Messianic dispensation, but a protest against abuses of religion as well as an emphatic inspiration toward the spiritual life and ideal. There is good in all religions, in all denominations of all ethnic religions, but how true it is that the letter killeth while the spirit giveth life. Americans have come to the conclusion that there is nothing in religion greater or more vital than conscience and the golden rule; but Americans, as all other nations, are up against systems of government, business and social instincts, habits and customs, which set the golden rule at naught and scorn conscience.

A certain feature, which is not unduly emphasized by the Persian educational society, is the need of Persia, at this very time, of our commercial and financial assistance. That society, overshadowed Abdul Baha's influence and spirit in Washington, D. C. And while Abdul Bahah felt the inevitable drift of better diplomatic relationship between the two nations, due to the excellent work done by a recent American in Persia, and is grateful for the funds which this nation contributes toward the education of Persian youth, still his distinctive purpose along brotherhood lines is not so narrow and insulated as some might suppose. To help a weaker nation is as much a test of the spir-

itual life as religious ecstasy. To only talk glibly about one's devotion to Baháism or a Universal Religion on the street or at pink teas, may be compared to the fig tree which grew up and flourished but bore no figs.

There is only a remote connection between the purchase of a Persian rug under such commercial impulse and practicing the golden rule. But in any Universal Religion we must acknowledge the fact that mankind is a brotherhood and that we live for all and not for a few or ourselves.

A word, too, to the spiritually near-sighted or fanatics who prefer religion to come with the stamp or brand of Persia or some other Oriental country. There are millions right here in America and in the British possessions, as well as in all countries of the world, who are living the spiritual life and possibly can even sit on the

right or left side of Abdul Bahah and shine with equal glory and radiance. He admits this. Do his followers do the same? There are thousands who have come into the wisdom and understanding of truth right here in our midst and from a scientific, philosophical and spiritual standpoint are in advance of the Bahaists as an intellectual and illumined class. Bahaists have not always kept pace with their leaders, nor have they followed the spirit of Science. In fact, as far as I can judge of the Bahai movement in this country, it will not gain many recruits, while its propaganda will not seriously disturb existing civil and religious institutions. However, as a hint of what is astir in the East, it is as a ray of the same sun which is unfolding the life of the West. We welcome it in spirit and in truth.

Psychic Research

How to Develop Mediumship.

The following article appeared in the May issue of the STELLAR RAY erroneously credited to a foreign exchange. It should have been Editorial.

To those who may be interested in the development of the latent faculties of mind and consciousness these paragraphs will bear repetition and thoughtful, careful reading should prove to be most helpful to sincere and aspiring minds.

The faculties of mediumship are simply spiritual faculties, and since every individual is a spirit, it follows that every individual possesses faculties of mediumship.

To be clairvoyant is to have the spiritual vision sufficiently developed

to render it available to mortal vision; to be clairaudient is to have the sense of hearing developed so that the individual will hear in the mortal as he will hear when he enters the spirit world; to be impressionable is to be capable of understanding thought language, which is the language of the spirit. Each of these faculties is an essential factor in the organization of all individuals, and furthermore is absolutely essential to spiritual growth. In those individuals who may be pronounced as possessing no mediumistic qualities, they are simply latent, and only waiting proper conditions to mature; but they are there, and may be developed to some degree by intelligent education.

Impetuosity, eagerness, impatience and insincerity invariably lead to dis-

appointment, as they create mental and emotional agitation which seriously retards the true understanding of mediumship. The proper requisites to a successful development are sincerity of purpose which constitutes a sure passport to the instruction of those learned intelligences who are ever ready to aid earnest searchers for divine truth, and tranquility of thought with concentration of mind upon the object sought. This, in the majority of cases, is the most difficult lesson the individual has to learn, for the reason that in his effort to focus the thoughts upon the desired object, he unconsciously oversteps the essential point and induces a state of positiveness which retards the efforts of the spirit friends or guides.

In order to develop a negative or receptive state of being the mind must be relaxed and passive, just as before sleep; every material interest must be banished and the thought allowed to rest, dwelling passively on the subject sought. It may require long and patient application in order

to render the faculties of mediumship responsive, or on the other hand, the growth may be rapid. The result depends largely upon the inherent nature of the individual as well as the environment in which he pursues this attainment.

The next requisite, and most important to keep in mind is, that aspiration has much to do with the nature of the development. Lofty ambitions are incentives to higher spiritual unfoldment, and attract superior intelligences from the spirit side of life who will act as guides. Mercenary motives attract selfish spirits; vanity or curiosity attract frivolous intelligences who will find amusement in playing upon the ignorance and credulity of the individual. It is impossible to attain to a higher and more perfect development and become a worthy instrument through which the spirit world can find expression without reverent sincerity, and the success will be in proportion to the perseverance and determination of the individual.

Nature Works in a Wonderful Way.

J. C. F. GRUMBINE.

While at Butte, Montana, and also in the Yellowstone Park, my attention was drawn to one or two conspicuous illustrations of what in chemistry is designated "displacement." Certain persons in Butte discovered that tin cans, horseshoes and any scrap iron, after laying in the copperous water drawn from the copper mines, turned into a very fine copper, a copper, the market value of which proved more valuable than the eighty per cent ore found in the mines. The tin and iron were completely displaced by the copper.

It seemed to the ignorant a miracle of transmutation. In the Yellow-

stone Park are petrified trees, the age of which cannot be computed, and yet these trees once breathed through green leaves, now crystalized by the slow accretion of the water displacing the nitrogenous matter. Nature works in a wonderful way. Her laws, even as applied to chemical displacements, are hints of equally important phenomena in the sphere of the soul. Take away physical organ as the ear or eye. Bombard or pound the tympanum of the ear with deafening noises and the ear ceases to register the finest and most subtle vibrations, while the eye forced to look out upon darkness, as mules that live and work in mines, lose their sight. But this loss is a dead loss unless the organ is displaced by another or superior faculty. The sense of sight is impaired

or useless, if the eye is lost. So it is with the sense of hearing, if the ear is dead.

But should there be a transformation by displacement, should the eye and ear be displaced by clairvoyance and clairaudience, then, while physical seeing and hearing through physical organs are impossible, seeing and hearing from a higher plane can be realized, even as incarnate spirits see and hear, though shorn of physical organs and bodies. This is the vital and deeper significance of the spiritual life. The spiritual life is the moral and occult life plus! It displaces the material by transforming gross matter, organ and faculty into its image. A new and higher set of faculties displace the old and lower. Limitations, once so insuperable, vanish, and the soul is free to see and hear in the ethereal as well as in a material world. What a change! And yet it is all done by concentration of the will in a spiritual life which displaces the old process of normal use of power by the new process of supernormal and spiritual use. So there is a profound meaning in the sayings of Jesus, "You cannot serve two masters," and "No one puts new wine into old bottles."

Tribute to Mr. W. T. Stead.

By Miss Edith K. Harper.

The following tributes to the great journalist, Mr. W. T. Stead, are excerpts from "Light," a newspaper published in London, England, and they voice the love and esteem of his own people for this prophet did not lack honor in his own country, nor in any part of the civilized world.—Editor.

"As a knight-errant he was great, as he 'rode abroad redressing human wrongs,' with absolutely no thought of himself, except that his life was given to him to use for others; as a clear-sighted politician, far above

party littleness; as a brilliant writer, pouring forth a marvelous flow of thoughts and ideas, like sparks from an anvil, he was head and shoulders above his contemporaries. As a "practical idealist;" as a faithful friend, a chivalrous and generous opponent; as the apostle of the world's peace; as the fearless champion of the weak and helpless; as the wide-minded, patient, infinitely interested investigator of all that touched the "world invisible"—which he always called "the world of realities"—in all these things he stood out as a constant example to the world he loved to serve. Others have written of him in all these aspects, and whatever is written can but fall short of what all who came within the magnetism of his personality, and the great public who were in touch with him through his writings, are aware. Of all these there is no need again to speak here.

But to some, the greatest and most lovable quality in his wonderfully lovable nature, was his indescribably beautiful and touching submission to the will of the Heavenly Father, to Whom all his life and actions were constantly referred. Like a trusting child he lifted his luminous eyes and sought to read, as in the face of a loving parent, what it was for "the highest best," God's best, that he should do, or whither go, or what endure. God was All-Wise, All-Loving; He had ordained, and He knew best. All for us to do was to place our hearts in humble and adoring receptivity to any manifestation, and revelation, of His Will. And if by our own wilfulness or blindness we missed His "signposts," then to try humbly and patiently to read them afresh and aright. This may sound like much that we have heard of others—heroes, saints, martyrs, who have illumined the missal of the earth-life with their shining records. But to have seen it constantly before one, to have lived in the daily benediction of its divine influence, as did those who had the joy of serving

him, is a marvelous lesson, not a radiant memory only, but the unspeakable living consecration of a lifetime."

Darkness and Dawn.

Verne Dewitt Rowell.

Like creatures who have ever lived
in night
And know not there is such a thing
as light,
Deep in the night of innocence
astray
We grope, and dream not of the
coming day.

While just beyond Time's dim horizon
drear,
There waits eternal freedom, yet so
near.
Ah, little do we know the heart of
things,
Or understand the joy or pain life
brings!

Here prisoned in Life's narrow
earthy cell,
We wait impotent in the depth of
hell.
We dare not glimpse the higher life
that waits,
Though swiftly borne to it by winged
fates.

There must be higher things than
we suppose;
The heights of Being only Heaven
knows;
The saint and sinner, children of one
God,
Alike are destined to eclipse the clod.

The petty evil and the narrow good,
Mere human attributes, unwrought
and crude,
Are lost in nothingness when God
above
Sheds the rich splendor of his Cosmic Love.

Dear comrade-heart, wait, wait with
me, hand in hand,
And one day, you and I shall understand
The inner meaning and the heart of
Life,
That now strange medley seems of
Love and Strife.

We are encompassed about by the
forces that make for righteousness.
All power we possess comes from our
accord with these forces. There is
no lasting force, except the power of
God.—*David Starr Jordan.*

Earth Is Heaven's Door.

Received From Theespsis.

By Ellen Snow.

Bewail no more the stinginess of fate.
Each man within himself his fate
doth build.
Haste then, blind architect, the hour
is late;
Your dalliance keeps fortune unfulfilled.
In but one way can you deliverance
find,
Deliver others. Make them happy,
good.
Rise from pollution. Elevate your
mind.
Live for the Highest. Crush despondent
mood.
Control your own fate. Be the fate
of all
Who meet you, in as far as hope and
love
Can cheer each onward to the heavenly
call
From spirit inwardness, from realms
above—
The call to live on earth, as should
a soul
Before whom doth eternity unroll.

A presumptuous skepticism that
rejects facts without examination of
the truth is, in some respects, more
injurious than unquestioning credulity.
—*Humboldt.*

A Few Choice Recipes.

HELEN A. LYMAN.

Scalloped Clams.—Scald the clams, remove the hard part and chop the rest. Make a soup of the liquor, with enough water added to make it fresh enough. Thicken it and make it sufficiently rich with butter. Butter a scalloped dish, strew the bottom with bread or cracker crumbs, moisten them with the soup, then spread a layer of clams seasoned with pepper, and continue in alternation till the dish is full, the last layer being crumbs moistened with soup. Bake half an hour.

Fish Sauce on Toast.—Shred fine white codfish in pieces. Put in cold water on the back of the stove to freshen, while you make a sauce. Thicken nearly a pint of milk with flour, add a hard boiled egg chopped fine, and the fish after draining it. Make a nice toast, well buttered, and pour the fish sauce over it. Serve very hot. This makes a very delightful dish.

Pastry Sandwiches.—Make a good paste, roll out thin, put half of it on a baking tin, and spread equally over it the jam or any preserve that may be preferred. Lay over this preserve another thin paste and make marks on surface to show where to cut when baked. Bake about thirty minutes, then take out of oven, brush over with white of an egg, sift over powdered sugar and put back in oven to color. When cold cut in strips and serve.

Welsh Rarebit.—Grate three ounces of cheese and mix it with the yolks of three eggs. Take four ounces of grated bread and three ounces of butter. Beat the whole together in a mortar with a spoonful of mustard, little salt and pepper. Toast some slices of bread, cut it in shapes, and spread paste thick upon them. Put them in oven, let them become hot and slightly brown, and serve hot.

A.A.A.

Armour's Astrological Annual and The Reasonableness of Astrology

By Stuart Armour.

These works are now in manuscript and will be published by the author if sufficient support is indicated by the astrological reading public.

The ANNUAL will be devoted to public events of 1913 without any dogmatic prophecies, but simply pointing out dangerous periods for various foreign countries as well as our own land with their probabilities. An interesting article on Germany and her probable conflict with England and France, as well as other articles of interest to students, will be included. It will contain no tables or ephemeris, but will be filled from cover to cover with live reading matter, written in simple, non-technical language, understandable by anyone whether they have knowledge of astrology or not. This will be the only American annual not devoted to "boosting" some particular astrologer, but is simply an effort to try to educate the public as to what astrology really is. If there should prove a demand for it the publication will be continued from year to year.

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This work is a modern, up-to-date argument for the truth of astrology, largely compiled from the writings of its opponents, and does not rely for strength on ancient beliefs or on religious grounds, but is written from a common sense viewpoint. This book also is written in plain, simple language, such as can be understood by the general reader without technical terms and will be just the thing to hand to your sceptical friends.

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The author is a lawyer and mine owner and not a professional astrologer and is only in this work for the love of it and has already spent considerable money in trying to further the study of astrology, and as the class of the public who read such publications is too limited to make such books pay he takes this method of finding out if there is any demand for further work of this kind from him. The price of the books for the two will be \$1. and if sufficient subscriptions are received THE REASONABLENESS OF ASTROLOGY will be published at once and the ANNUAL a little later, otherwise your money will be refunded. Send in your remittance and secure the publication of these works.

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There is pleasure if you take it,
As for trouble, why, just shake it
And cheer up.

Smiles are cheaper than a frown,
So cheer up;
Don't let trouble throw you down,
Just cheer up;
Press with courage to the goal,
Get some sunshine in your soul,
Troubles then from you will roll,
So cheer up.

—J. Andrew Boyd, in *National Magazine*.

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News and Notes, Queries and Answers.

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At the very commencement, all of the members have taken the examinations for ordained Fellow membership, and well attended meetings have already been inaugurated. The Boston Branch will add greatly to the National Society, and other cities in New England are becoming interested in this movement to restore Prophecy to religion.

Many Fellow members already have secured seal cuts, like the above, for their stationary, and as the public will look for the seal, all Fellow members are entitled to its use, and may secure them by sending \$1.00 to Walter H. Lewis, D. A., Treas. N. A. S., Manchester, N. H.